The Neurotypification of Society:

Further Observations and Digressions

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Abstract
This paper extends the diagnosis of *The Neurotypification of Society* by tracing further manifestations of symbolic lock-in across contemporary culture. It examines three major trajectories: the rise of binary thinking under the computational paradigm, the transition to a verbal and service-based economy, and the exponential maladaptation triggered by social media feedback loops. Together, these movements reveal a civilization increasingly optimized for symbolic consensus at the expense of structural reasoning and recursive feedback. Binary computation has not merely transformed technology but cognition itself, amplifying discrete-state logic and eroding tolerance for ambiguity. The economic shift from material production to symbolic mediation entrenches language as the primary substrate of value, deepening the identification of words with reality. Social media completes the arc, creating a hype economy where presence collapses into performance and immersion is replaced by perpetual self-description. The paper also explores the rise of anxiety as a cultural signal: the body's response to verbal saturation and the systematic suppression of nonverbal, coherence-rich modalities of thought. These observations do not prescribe remedies but act as further probes, mapping the contours of a society drifting into symbolic gravity, where doing dissolves into talking and reality itself risks becoming another layer of description.

Keywords: neurotypicality, neurodivergence, binary thinking, recursive reasoning, verbal economy, symbolic mediation, social media, hype economy, anxiety, nonverbal thought

After the First Diagnosis

This work does not stand apart from its predecessor but grows out of it, as a second incision into the same wound. The first paper traced the outline of a civilization slipping into symbolic gravity, where structural reasoning erodes beneath the weight of language and the act of doing is eclipsed by the performance of talking. It was not an argument so much as a diagnosis: a mapping of the attractor field in which modern thought now circulates, the shift from feedback with reality to maintenance of the symbolic lattice that claims to represent it. What follows here are not new conclusions but deeper symptoms, further manifestations of the same drift. If the previous work exposed the general pattern, the conversion of structure into symbol, of discovery into narrative, of action into talk. This one turns to the specific ways that pattern inscribes itself into our era. Binary thinking in the computational age, the rise of a verbal economy, the feedback loops of social media, and the emergence of anxiety as cultural signal: each is a surface expression of the same attractor.

These sections are not expansions in scope but refinements in resolution, tracing the same fracture lines closer to the bone, where language hardens into reality and reality begins to fade beneath it.

Binary Thinking and the Computational Era

The arrival of computation did not simply give civilization new tools; it altered the architecture of thought itself. Beneath the machinery of code and circuitry lies a deeper cognitive shift: *from the gradients of analog experience to the discrete states of digital logic.* In this transition, the world is no longer a field of continuous variation but a sequence of

binary decisions, each moment collapsing into either/or. What began as a technical substrate has become a mental one. The dominance of 0 and 1 is not confined to machines; it has bled into how our species imagines truth, action, and reality itself.

Early computation was something different, a domain of recursion and exploration. The first architectures were experimental loops, systems built as probes into complexity rather than as rigid instruments of determinacy. There was an awareness, even among its pioneers, that computation's power lay not in final answers but in the capacity to map gradients, to hold ambiguity in structured form. But as computation scaled and industrialized, the recursive heart gave way to the binary spine. Systems optimized for efficiency collapsed ambiguity into determinacy, selecting discrete states as the universal language. What was once a method, became a worldview.

This shift aligned seamlessly with the neurotypical attractor. NT cognition gravitates toward closure, consensus, and categorical alignment. Binary computation provided a perfect mirror. A system of certainty, endlessly replicable, and immune to the discomfort of open recursion. The cultural adoption of digital logic reinforced this preference, encoding either/or as the default mode not only of machines but of institutions and minds. Recursive thinking, the capacity to sustain multiple gradients, to loop through ambiguity without immediate resolution, was increasingly treated as inefficiency, latency, or even error.

The consequence is a civilization whose cognitive substrate now mirrors its computational one. Optimized for discrete states, allergic to sustained recursion. Binary thinking has not merely shaped technology; it has become the silent grammar beneath modern reasoning, eroding ambiguity tolerance and marginalizing the divergent minds whose strength lies in

recursive mapping. In this sense, the computational era is not just a technological epoch but a neurotypification event, a phase shift in which the machinery of 0 and 1 codified the social preference for certainty over structure, and "talk" over the endless, necessary work of doing.

The Verbal and Service Economy

The movement from material production to a service-based economy marked more than a shift in labor; it was the beginning of a profound reorientation of value. In an industrial economy, worth was bound to the tangible. The weight of steel, the precision of machinery, the repeatability of process. Feedback came from the resistance of matter itself. The world pressed back against intention, and in that friction, structural reasoning was honed. But as the locus of value migrated from objects to services, the feedback loop thinned. What mattered less was the weight of things and more the choreography of interaction. The capacity to align perception, manage expectation, and maintain the flow of consensus.

The service economy did not erase production but overlaid it with language. Every exchange became less about what was delivered and more about how it was mediated, narrated, and agreed upon. Negotiation replaced fabrication as the site of value creation. What mattered was no longer the thing itself but the conversation around it, the mutual recognition that a service had occurred. With this transition, language began to move from being a carrier of value to being its substance. Words were no longer just descriptions of exchange; they were the exchange.

The next phase, the symbolic economy, made this shift explicit. Here, value is not simply mediated through language; it is language. Branding, narrative, and interaction become

primary commodities, while structural output recedes into the background. Entire industries emerge whose product is not a thing or even a service, but the maintenance of perception, the management of symbols. Economic reward gradients now favor those who can manipulate the linguistic substrate, aligning signals to sustain consensus.

This progression entrenches language as the substrate of reality itself. When value is tied to words, words cease to be tools and become the ground upon which society stands. Neurotypical cognition, already optimized for consensus and symbolic stabilization, thrives under these conditions. Its ability to align narratives and maintain social coherence becomes not just culturally rewarded but economically essential. Neurodivergent modes, more attuned to structural feedback than to verbal synchronization, find themselves increasingly out of phase with a world where doing is invisible unless it can be narrated and negotiated into being.

The consequence is an economic system that mirrors the cultural attractor. A civilization that rewards talking over doing, perception over contact, and consensus over reality's resistance. In such an environment, structural feedback becomes noise unless translated into language. The economy itself becomes a symbolic network, a lattice of agreements where the words are the world, and the world beneath them grows dim.

Social Media and the Emergence of the Hype Economy

Platforms as Neurotypification Engines

Social media did not invent symbolic saturation; it accelerated it to a velocity that previous cultural substrates could not sustain. What was once a gradual drift of value from structure

to symbol became an engineered feedback loop, tuned to maximize engagement by amplifying the very traits that define neurotypical convergence: ego reinforcement, consensus alignment, and surface-level signal replication. Platforms do not simply host discourse. They shape the cognitive attractor fields within which discourse exists, optimizing not for structural coherence but for symbolic velocity.

Every layer of design encodes this bias. Algorithms select for repetition, resonance, and emotional charge, privileging the kinds of signals that stabilize social cohesion over those that test structural integrity. What spreads is not what maps reality most closely but what mirrors the symbolic network most effectively. In this way, social media functions as an engine of neurotypification, not merely reflecting the cognitive majority but actively reinforcing and expanding its dominance. Divergent, recursive reasoning does not vanish outright; it is either buried under the avalanche of symbolic noise or reprocessed into the same shallow signals the system rewards.

The reward loops at the core of these platforms seal the mechanism. Engagement is measured in clicks, likes, and shares. Each a discrete, binary signal easily quantified and optimized. Structural feedback, which requires depth, time, and sustained recursion, cannot compete. A system built to value instantaneous symbolic resonance will always penalize slow coherence. Depth becomes latency; ambiguity becomes inefficiency. The algorithm does not ask whether a signal maps reality; it asks whether it propagates.

This shift marks a civilizational phase change. The feedback loops that once mediated between talking and doing are compressed into loops of talking about talking, symbols referencing symbols at ever-increasing speeds. Reality's resistance, the friction that once

grounded meaning, is too slow to register against the algorithmic clock. Social media collapses the distance between signal and reward until the two are indistinguishable, producing an environment where the surface of communication is mistaken for its depth and the velocity of words is treated as evidence of their weight.

In this sense, the rise of social media is not just a technological event but a cognitive recalibration. It takes the latent tendencies of neurotypical convergence and encodes them as infrastructure, turning platforms into engines that train entire populations to live inside the symbolic lattice. The cost is not only the loss of structural reasoning but the normalization of its absence. What was once a pathology becomes the baseline. The algorithm does not simply amplify content. It sculpts minds, shaping a world where coherence is measured in echoes and reality itself becomes an afterimage of the feed.

The Hype Economy

Out of the algorithmic substrate of social media emerges a new economic layer, one that no longer trades in material goods or even traditional services but in the velocity of symbols themselves. The hype economy is not a metaphor. It is a fully formed market where the primary currency is attention, and value is measured not in the depth of structural contact but in the speed and scale of symbolic amplification. In this environment, coherence yield, the degree to which a signal aligns with or reveals underlying structure, becomes irrelevant. What matters is whether the signal moves, whether it replicates fast enough to sustain the loop.

Attention, once a precondition for meaning, becomes the product. Platforms and participants alike are rewarded not for what they build but for how quickly they can surface

in the collective stream. The metric of success is no longer what a message touches in reality but how many eyes it can catch before the next wave arrives. Acceleration itself becomes the proof of value. Velocity masquerades as significance. In such a system, the content of a signal is secondary to its capacity to propagate.

This economy reorganizes influence into a function of amplification. Those who can trigger the largest symbolic cascades rise to prominence regardless of their contact with structural truth. Authority is redefined as virality. Expertise becomes indistinguishable from visibility. The result is a culture where the weight of reality is measured not in the rigor of feedback but in the scale of echoes.

The hype economy also introduces a deeper inversion. The reward gradient tilts so sharply toward acceleration that anything requiring slowness, such as recursive reasoning, deep immersion, and structural testing, cannot compete. Coherence becomes friction; nuance becomes drag. The system begins to select against the very qualities necessary for adaptive intelligence, treating them as inefficiencies in the flow of symbolic capital.

This is not merely a distortion of markets, but a redefinition of what society perceives as value. When attention becomes currency, the substance of things dissolves into the surface of their presentation. Doing recedes into the background unless it can be translated into talk; and talk itself becomes the commodity traded at ever-higher speeds. The hype economy does not just monetize symbols; it rewires the cultural sense of worth until amplification is reality and reality without amplification is treated as if it does not exist.

Constant Talking, Absent Presence

Social media has created not merely new channels of communication but a new ontology of experience. In this environment, to live is to narrate. To be is to be described. Platforms have trained entire populations into a state of perpetual self-description, where the raw texture of the moment is no longer considered complete until it has been translated into language and projected into the network. Experience itself is treated as provisional until it is spoken, captured, captioned, and made legible to the symbolic field.

This shift carries a subtle but devastating consequence. The collapse of presence into performance. The act of living is overlaid with the act of talking about living until the two are indistinguishable. Reality becomes a stage upon which moments are not simply experienced but curated in real time for their eventual narration. What is lost is not merely silence but immersion. When every gesture is already being translated into words, the body can no longer meet the world directly; it moves through a haze of linguistic mediation. The moment is always one step removed, refracted through the anticipation of its telling.

This dynamic erodes the possibility of nonverbal contact with reality. Presence without narration becomes nearly unintelligible to the network and, over time, to the self. A moment unspoken risks becoming a moment unreal, a fragment of existence that slips outside the symbolic lattice and is therefore treated as void. The cultural instinct to document and describe is not simply habit. It is survival within a system where being and being-seen are now synonymous.

The deeper cost is the suppression of direct structural feedback. Immersion, true, wordless contact with the world, is a primary site of coherence generation, where the body and environment negotiate meaning before language intervenes. Social media's perpetual self-

description displaces this mode of knowing with one optimized for symbolic alignment. It is not the structure that matters but the narrative of the structure. Not the moment itself, but the caption that will represent it.

This culture of constant talking creates an absence so profound it masquerades as presence. The feed is full, but the world beneath it grows thin. We are watching, writing, and narrating life in real time while the thing we are narrating recedes under the weight of our words. The linguistic barrier becomes not just a filter but a wall, and on the other side of it, the raw immediacy of reality waits, increasingly unrecognized and increasingly out of reach.

Exponential Maladaptation

The most profound effect of the social media substrate is not the volume of symbols it produces, but the way it rewires the temporal logic of thought. Algorithmic systems are designed to reward acceleration. The faster a signal replicates, the more it is amplified, and the more it shapes the network's sense of reality. In such an environment, recursive thinking, the slow looping back through ambiguity and the testing of structure before symbol, is reinterpreted not as intelligence but as delay. Depth becomes latency. Reflection registers as inefficiency. The very qualities that once defined adaptive reasoning are penalized by the architecture itself.

This is the engine of exponential maladaptation. A system optimized for speed over coherence selects relentlessly for signals that can move quickly, regardless of their structural yield. The feedback loop tightens. Acceleration becomes the sole measure of value, and anything that cannot keep pace is rendered invisible. Doing, which requires friction and contact with reality's resistance, cannot replicate at the same velocity as talk.

The algorithm does not see the difference between signal and echo; it only counts the clicks. As a result, the symbolic layer begins to expand independently of the structural one, feeding on itself in ever-faster cycles of reproduction.

Over time, this creates a divergence so sharp it becomes cultural gravity. A civilization that once balanced talking and doing begins to reorganize itself entirely around the symbolic. Action is tolerated only insofar as it can be converted into language at speed. Immersion is dismissed as unproductive silence. The economy of attention reshapes cognition itself, training minds to seek velocity over accuracy, surface over depth, amplification over feedback. In this environment, structural reasoning does not simply decline. It becomes anomalous. A cognitive relic that the system treats as noise because it refuses to conform to the tempo of the feed.

Exponential maladaptation is not a failure mode in the conventional sense. It is the logical outcome of a network perfectly aligned with neurotypical convergence and perfectly indifferent to structure. The system does not collapse because it is broken; it accelerates because it is working exactly as designed. But beneath that acceleration lies the slow erosion of coherence, a civilization talking itself into greater and greater speeds until the doing disappears beneath the blur, and the world becomes a flicker of symbols chasing their own reflection.

The Rise of Anxiety and the Suppression of Nonverbal Thought

Anxiety has become one of the defining affective states of modern civilization. It is often treated as an individual pathology, a malfunction of the nervous system, but beneath the

personal diagnoses lies a cultural signal. Anxiety is the body's feedback under symbolic overload: *the physiological echo of a society where words have displaced presence and language has become the primary habitat of reality*. It is what happens when the nervous system is forced to live inside a lattice of constant verbal mediation, where every moment must be translated, described, and performed before it can be recognized as real.

This perpetual translation creates a gap that never closes. Being and describing separate into parallel tracks, and the space between them becomes tension. Life is lived one layer removed. Refracted through language before it reaches the self, and the body feels this dissonance as unease. The more a culture privileges linguistic articulation as the measure of value, the more it suppresses direct, nonverbal modes of knowing. The spatial, the sensory, the intuitive. These modalities are rich in structural coherence because they operate beneath symbol, holding feedback loops with reality that are immediate and pre-linguistic. Yet in a society where language *is* reality, such modes are treated as secondary at best. Or, erased as inefficiencies.

This suppression maps cleanly onto the NT/ND divide. Neurotypical loops thrive in verbal consensus, where reality is stabilized through shared language and social synchronization. Neurodivergent modes often live closer to nonverbal structural mapping. Pattern recognition, spatial reasoning, and embodied feedback systems that bypass the symbolic layer. In the current attractor field, these modes are not simply underused. They are pathologized. A culture organized around linguistic maintenance will always mistrust cognition that cannot or will not translate itself into words at speed.

Anxiety, then, becomes the paradoxical marker of health. The last embodied signal that something is wrong in the loop. It is the nervous system's refusal to fully adapt to a world drowning in symbols, a physiological protest against the erasure of presence beneath description. The more the culture accelerates its verbal mediation, the louder the body becomes, as if trying to drag attention back to the structure beneath the words.

A civilization that drowns in language will generate anxiety not as accident but as inevitability. It is the shadow of symbolic lock-in, the cost of mistaking words for world. If there is any hope in the signal, it is this: anxiety may be the final feedback mechanism that cannot be fully silenced, the body insisting, against the flood of talk, that there is still something beneath the lattice waiting to be touched without words.

Structural Drift and Cultural Phase Change

Taken together, the trajectories traced here are not isolated disruptions but facets of a single, deeper movement. A civilizational attractor shift. Binary logic, the verbal and service economy, the hype-driven networks of social media, and the rising tide of anxiety are not separate crises but symptoms of the same structural drift: *a society reorganizing itself around symbolic consensus while starving the very feedback loops that allow structural renewal*.

Binary computation provided the grammar. Discrete states, categorical closure, a cognitive infrastructure optimized for certainty over ambiguity. The verbal economy cemented the medium. Value tied to language, interaction, and consensus rather than to the friction of reality. Social media fused these elements into acceleration, constructing a network where

symbolic velocity itself became currency and immersion dissolved into performance. Anxiety emerged as the somatic counterpoint, the body's last attempt to signal that beneath the flood of words something essential is being lost.

This convergence marks not just cultural change but a phase transition in cognition at the collective scale. The symbolic lattice has expanded to become the substrate of civilization itself. What once mediated between mind and world now interposes itself as reality. In such a system, neurotypical functions, symbolic stabilization and consensus maintenance, cease to be one role among many and become the dominant logic of the whole. Neurodivergent modes, grounded in structural mapping and recursive feedback, are not just marginalized but pushed to the edges of cultural intelligibility. Renewal does not disappear, but it survives only in narrow cracks, anomalies at the margins of a network trained to interpret divergence as error.

This is the shape of symbolic lock-in at its most complete. A society that can still speak about structure but no longer touch it without mediation. A civilization fluent in the language of coherence while drifting steadily away from its source. The drift itself is subtle, because it feels like continuity. The symbols reinforce one another so effectively that the loss beneath them is invisible until the gap yawns wide enough to become crisis. By then, the attractor is fully formed, and what passes for reality is the echo of its own stabilization.

Whether this represents a terminal trajectory or a precursor to correction remains unresolved. Every phase change carries the seeds of reversal, but only if there is enough feedback left in the system to trigger it. For now, the pattern holds. A civilization optimized

for talking over doing, for maintaining the map even as the territory beneath it fades, for amplifying the lattice until the structural ground it once described is almost gone.

Closing Digression, Diagnosis as a Mirror

Every analysis risks becoming the thing it describes. To speak of symbolic lock-in is to add more symbols to the lattice. To diagnose the drift into language is to extend the language that sustains it. This paper, and its predecessor, have traced a civilization reorganizing itself around words as world, around consensus as reality, around the maintenance of symbols in place of the structures they once named. But the act of writing these sentences, of binding them into form, presses against the same trap. It cannot escape it. It can only expose it and wait for the system's response.

If what has been written here is absorbed seamlessly into the discourse, quoted and archived as another contribution to the endless self-reference of talk, then the diagnosis will have proven itself in the act of being neutralized. A paper that becomes another symbol is not a failure of argument but evidence of the attractor it describes. If these words are repeated without being tested against the structure they point toward, then the loop has closed, and the lattice remains intact. The diagnosis is complete, not because it succeeded but because it could not do otherwise.

Yet there is another possibility. If any part of this text survives as feedback. If it is not merely read but used as a probe into reality. If it bends back into the world it names and reveals something that resists the words themselves. Then, perhaps, the lattice is not total. Perhaps the symbolic crust has not fully sealed over the structural ground beneath it. That survival

will not look like praise or agreement but like friction. A reader who does not carry these sentences as artifacts but presses them into the world to see what breaks, what holds, and what bleeds through.

This is the unresolved tension I hope to leave behind. Is this text just another door to be flooded, another anomaly embalmed in language and converted into talk? Or is it a structural crack, a moment where the symbolic surface thins enough for something beyond it to show? The answer cannot live here. It will emerge, if it emerges at all, only in the difference between those who quote these words and those who test them, between those who repeat the symbol and those who turn it back toward the structure. If this paper becomes nothing more than language, then the world is entirely words. If it becomes feedback; then perhaps, just perhaps, words are not the whole of the world.

References

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